

## Abp. Viganò warns US bishops about COVID jab: The Great Reset wants 'billions of chronically ill people' - LifeSite

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([LifeSiteNews](#)) – *Editor's note: Archbishop Carlo Maria Viganò has decided to make public an October 23 letter sent to Cardinal Luis F. Ladaria S.J., Prefect of the Congregation for the Doctrine of the Faith, Archbishop José Gomez, President of the United States Conference of Catholic Bishops, as well as to all the bishops of the United States of America.*

Your Excellencies,

I address you, Archbishop Gómez, as President of the United States Conference of Catholic Bishops, and to you, Cardinals Ladaria and Müller, for your competence, some serious considerations related to the so-called vaccines against Covid-19.

I believe there are some aspects of the question that now allow for a more complete evaluation of what these drugs are and what effects they cause; this evaluation ought to lead to a collegial stance, in conformity with the Magisterium of the Church and not influenced by biased information or by erroneous news spread by the producers of these drugs or by the media.

### 1. Subject of the Note of the Congregation for the Doctrine of the Faith

The *Note on the morality of using some anti-Covid-19 vaccines* was issued last year in the absence of complete data on both the nature of the gene serum and its components. I point out to you that the subject of the Note is limited to “*the moral aspects of the use of the vaccines against Covid-19 that have been developed from cell lines derived from tissues obtained from two fetuses that were not spontaneously aborted*,”<sup>[1]</sup> and it states that “[w]e do not intend to judge the safety and efficacy of these vaccines, although ethically relevant and necessary, as this evaluation is the responsibility of biomedical researchers and drug agencies.”<sup>[2]</sup> Safety and effectiveness are thus not the subject of the Note, which in expressing its opinion about the “*morality of use*” therefore does not even express its opinion about the “*morality of production*” of these drugs.

### 2. Safety and effectiveness of the vaccines

The safety and effectiveness of individual vaccines is determined after a period of experimentation that normally lasts for several years. In this case, the health authorities have decided to carry out experimentation on the entire world population, as an exception to the usual practice of the scientific community, international standards, and the laws of individual nations. This means that the entire population finds itself in the condition of being susceptible to suffering the adverse effects of the vaccine, at their own risk, when normally experimentation is done on a voluntary basis and carried out on a limited number of subjects, who are paid to undergo it.

I think it is clear that this is an experimental drug that has not been approved,<sup>[3]</sup> but only authorized for administration by the bodies in charge; just as I think it is evident that there are medical treatments without adverse side-effects, even though they have been systematically boycotted by the Health Institutions – WHO, CDC, EMA – and by mainstream media. Even if the Church should express a moral evaluation of the different treatments available – some of which are carried out with drugs produced with cell lines that originated in an aborted fetus, like the vaccines – it must be reiterated that there are effective treatments which cure patients and allow them to develop permanent natural immune defenses, something that the vaccines do not do. Furthermore, these treatments do not cause serious side effects, since the drugs that are used have been licensed for decades.

Other recently developed treatments are absolutely effective, inexpensive, and carry no danger for those who receive them: this is the case with the *plasma treatment* studied and employed with great success by the Italian doctor Giuseppe De Donno.<sup>[4]</sup>

Treatment with hyper-immune plasma was strongly discouraged and boycotted by pharmaceutical companies and doctors financed by them, because it does not cost anything and renders the analogous therapy useless, which is made in laboratories with monoclonal cells at exorbitant costs.

International standards specify that an experimental drug cannot be authorized for distribution except in the absence of an effective alternative treatment: this is why drug agencies in the USA and Europe have prevented the use of hydroxychloroquine, ivermectin, hyper-immune plasma, and other therapies with proven effectiveness. There is no need to remind you that all of these agencies, along with the WHO, are financed almost entirely by the pharmaceutical companies and by foundations tied to them, and that there is a very grave conflict of interest at the highest levels,<sup>[5]</sup> about which the media are culpably silent.<sup>[6]</sup> In expressing a moral evaluation of the vaccines, the Church cannot fail to take these elements into consideration, since they cause a manipulation of scientific information, on the basis of which the judgments about their moral liceity by ecclesiastical Authority have been formulated.

### **3. The experimental drugs are not vaccines in the proper sense**

The Congregation for the Doctrine of the Faith, while not expressing its opinion on the effectiveness and safety of the so-called vaccines, nevertheless defines them as “vaccines,” taking for granted that they actually give immunity and protect people from active and passive contagion. This element is disavowed by the declarations coming from all of the world’s health authorities and from the WHO, according to which vaccinated people can become infected and infect others more seriously than those who are not vaccinated<sup>[7]</sup> and find that their immune defenses are drastically reduced if not even completely destroyed.

A recent study confirms that the gene serum can cause forms of acquired immuno-deficiency in those who receive it.<sup>[8]</sup> Therefore, the drugs that are called “vaccines” do not fall within the official definition of a vaccine to which the CDF’s Note presumably refers. In fact a “vaccine” is defined as a medicinal preparation aimed at inducing the production of protective antibodies by the organism, conferring specific resistance against a specific infectious disease (viral, bacterial, protozoal). This definition was recently changed by the WHO, because otherwise it would not have been able to include anti-Covid drugs, which do not induce the production of protective antibodies and do not confer a specific resistance against the SarsCoV-2 infectious disease.

Furthermore, while mRNA serums are dangerous because of the implications they have at the genetic level, the AstraZeneca serum may be even more harmful, as recent studies show.<sup>[9]</sup>

### **4. Proportionality between the costs and benefits of the vaccines**

Limiting itself to an evaluation only of the morality of the use of the vaccines, the Congregation for the Doctrine of the Faith does not take into account the proportionality between the presumed benefits of the gene serum and the short-term and long-term adverse side effects.

Worldwide, the number of deaths and grave pathologies following vaccination is increasing exponentially:<sup>[10]</sup> in only nine months these vaccines have caused more deaths than all vaccines in the last thirty years.<sup>[11]</sup> Not only this: in many nations – such as Israel for example<sup>[12]</sup> – the number of deaths after vaccination is now greater than the number of deaths from Covid.<sup>[13]</sup>

Having established that the drugs sold as vaccines do not give any significant benefit and on the contrary may cause a very high percentage of deaths or grave pathologies<sup>[14]</sup> even in subjects for whom Covid does not represent a threat,<sup>[15]</sup> I do not think that we can conclude that there is any proportionality between the potential damages and the potential benefits.

This means therefore that there is a grave moral obligation to refuse inoculation as a possible and proximate cause of permanent damages<sup>[16]</sup> or death. In the absence of benefits, there is therefore no need to expose oneself to the risks of its administration, but on the contrary there is a duty to refuse it categorically.

## **5. New data on the presence of aborted fetal cell lines**

Revelations from Pfizer executives have recently been released showing that the mRNA gene serums contain aborted fetal material not only for the production of the original vaccine, but also for its replication and production on a vast scale,<sup>[17]</sup> and nothing suggests that other pharmaceutical companies are an exception. Bishop Joseph Strickland<sup>[18]</sup> has also expressed himself in this regard, inviting the faithful to “*say no. I’m not going to do it just because you mandate it, in that, who knows what next crazy thing will come up.*” This makes the use of these drugs absolutely immoral, just as it is immoral and unacceptable to use drugs that use orphaned children for experimentation.<sup>[19]</sup>

## **6. Side Effects on pregnant mothers and nursing children**

Another aspect to consider is the concrete danger of grave side effects on pregnant mothers and even more serious ones on newborn children: in the United States there have been 675 miscarriages in vaccinated mothers and in the United Kingdom 521 nursing infants have died.<sup>[20]</sup> We should remember that for the so-called vaccines against Covid active vigilance was not put into effect, but only passive vigilance, which requires patients to report adverse cases themselves; this means that the data on adverse effects should be multiplied at least ten times.

## **7. Components of the vaccines**

I would like to point out to you that the components of the gene serums are still concealed as trade secrets, even if there are already multiple studies that have analyzed the content of the vaccines;<sup>[21]</sup> it is therefore not yet possible to completely evaluate the other critical elements and their long-term impacts, because the experimentation on the world population will end only in 2023/2025, and it is not known what the effects of the newly adopted technology are at the genetic level.<sup>[22]</sup> The presence of graphene in the doses that have been administered, reported by numerous laboratories that have analyzed its content,<sup>[23]</sup> suggests that the forced use of so-called vaccines – together with the systematic boycott of existing treatments of proven effectiveness<sup>[24]</sup> – serves the purpose of contact-tracing all vaccinated human beings throughout the world, who will be or already are connected to the *Internet of Things*<sup>[25]</sup> by means of a quantum link of pulsed microwave frequencies of 2.4 GHz or higher from cell towers and

satellites.<sup>[26]</sup> As proof that this information is not the fruit of the fantasies of some conspiracy theorist, you should know that the European Union has chosen two projects dedicated to technological innovation as the winners of a competition: “The Human Brain” and “Graphene.” These two projects will receive one billion euro each in funding over the next ten years.<sup>[27]</sup>

I trust that Your Excellency, Archbishop Gomez, will take into serious consideration these observations of mine – which I have taken care to thoroughly verify with highly qualified Catholic doctors<sup>[28]</sup> – together with your brothers of the US Bishops’ Conference gathered in plenary Assembly from November 15 to 18, 2021 in Baltimore, so that the official position of the Catholic Church in the United States on the so-called vaccines will be revised and updated. Likewise, I ask Your Eminence, Cardinal Ladaria, to proceed as soon as possible to the revision of the *Note* of the Congregation for the Doctrine of the Faith *on the morality of certain anti-Covid-19 vaccines*.

I realize that it may be extremely unpopular to take a position against the so-called vaccines, but as Shepherds of the flock of the Lord we have the duty to denounce the horrible crime that is being carried out, whose goal is to create billions of chronically ill people and to exterminate millions and millions of people, based on the infernal ideology of the “Great Reset” formulated by the President of the World Economic Forum, Klaus Schwab, and endorsed by institutions and organizations around the world.<sup>[29]</sup>

The silence of so many cardinals and bishops, along with the inconceivable promotion of the vaccination campaign by the Holy See, represents a form of unprecedented complicity that cannot continue any longer. It is necessary to denounce this scandal, this crime against humanity, this satanic action against God.

With every passing day, thousands of people are dying or are being affected in their health by the illusion that the so-called vaccines guarantee a solution to the pandemic emergency. The Catholic Church has the duty before God and all of humanity to denounce this tremendous and horrible crime with the utmost firmness, giving clear directions and taking a stand against those who, in the name of a pseudo-science subservient to the interests of the pharmaceutical companies and the globalist elite, have only intentions of death. How Joe Biden, who also defines himself as “Catholic,” could impose vaccination on 28 million children aged 5 to 11,<sup>[30]</sup> is absolutely inconceivable, if only for the fact that there is practically zero risk of them developing the SARS-CoV-2 disease. The Holy See and the Bishops’ Conferences have the duty to express a firm condemnation in this regard, and also in relation to the very serious side effects that can result for children who are inoculated with the experimental gene serum.<sup>[31]</sup>

It is equally imperative that there be an intervention by the US Bishops’ Conference aimed at promoting the *religious exemption* and immediately revoking the bans imposed in this regard by many Ordinaries on their priests. Similarly, all vaccination requirements for seminarians and candidates of religious communities must be revoked. Instead, clear directives should be given about the dangers connected to the administration of the vaccine and its grave moral implications.

I am certain that you will want to consider the particular gravity of this subject, the urgency of an intervention that is enlightened by and faithful to the teaching of the Gospel, as well as the *salus animarum* that the Pastors of the Church must promote and defend.

*In Christo Rege,*

+ Carlo Maria Viganò, *Archbishop*

*Former Apostolic Nuncio to the United States of America*